A SALUTATION TO THE SEEDE OF GOD.

OR

A Call out of *Babylon*, and *Egypt*, from amongſt the *Magitians*, where the houſe of bondage is, and the Imaginations Rules above the ſeed of God.

Alſo that which is perfect made manifeſt, even everlasting Righteouſneſs, which endures for all generations, who will receive it and beleeve therein, which is *Sions* glory, Chriſt with his life and power, made manifeſt in mortall fleſh.

With the way to him, ſet forth, moſt for ſuch as groane for freedome from the power of ſin; but may be ſerviceable to all who loves his appearance.

Alſo a teſtimony from Chriſt what he is in this world, and where he is; written to ſuch as are Imagining ſuch a Chriſt as they would have, but cannot receive the ſame that is from the beginning, and in the ſame way manifeſt.

Alſo a ſute to ſuch Rulers, Magiſtrates, and Governours, as have not wholly hardened their hearts, and ſtopt the eare againſt the voyce of the Spirit, that they may heare and their ſoules may live, and they be eſtabliſhed a bleſſing to the Nations.

Written in love to all your ſoules, by him who is called JAMES NAYLOR.

We have found him whom our ſoules loves;
And greater is he in us then he thats in the world.

LONDON;
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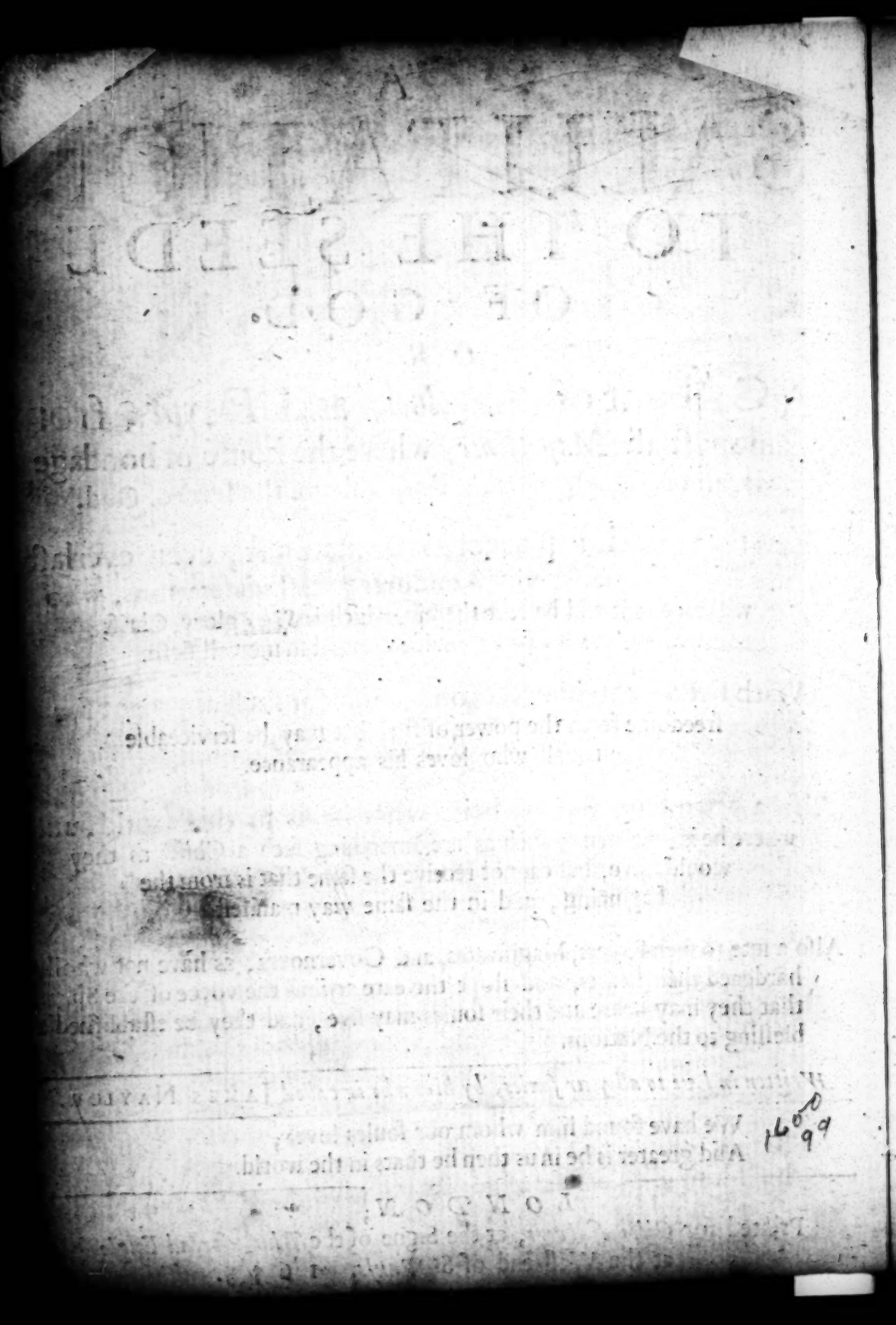

A SALUTATION TO THE SEEDE OF GOD.

OR

A Call out of *Babylon*, and *Egypt*, from amongst the Magitians, where the house of bondage is, and the Imaginations Rules above the seed of God.

ARise, shine forth, thou seede of the Covenant, to which the Promise is; for thy glory is come: and with Judgement is the Lord arisen to redeeme his Chosen; and all that turne to him shall be covered with Righteousnes, even that which before the world was, and above all the world is, which is perfect for evermore. Put off your raggs you that have covered your selves with your wisdome; and let that which is imperfect be done away. How long will it be ere you hearken to the Lord, that you may partake of the best, and receive of the Lord freely, that your soules may be satisfyed, that no leannes there may be, nor crying out of wants. Can the Lord be pleased with that righteousnes, which that of God in your consciences declares to be imperfect? Or will he accept that which is none of his owne? Consider of this you Professors of the Na-

tion, who pray and weepe and ſeeke, but finde not that which gives peace, nor reconciles you to God. Without Faith in Chriſt its impoſſible to be well-pleaſing to God who is your peace, and thats not faith in Chriſt that lays hold of an imperfect righteouſneſs; for thats your owne: But thats the Righteouſneſs of God which by faith in Chriſt alone is freely received; and the leaſt meaſure is perfect. This is the Gift that comes from above, which takes up the creature above all other. That which we have received we declare, and we can doe no other, for in him is our glory, and this of his is our boldnes in the day of Judgement, that as he is ſo are we in this World, Herein is our love perfected in him, becauſe we are of him, and one with him in his righteouſneſs; and that meaſure we have of it is freely ours without upbraiding, and an Inheritance we have in it, wherefore we leave all to follow him who is our fulneſſe, and cannot but call to all who loves their ſoules to come to us, knowing his freeneſſe. And your labours to no purpoſe, you who are kindling ſparkes with whom wee have layd long in ſorrow; and wee know the end of your labour, and your fruit is curſed, though in the ſweate of your browes you bring it forth, all you that ſay you muſt doe what you can, and Chriſt will doe the reſt; you muſt doe ſome and Chriſt muſt doe other ſome, this is your owne way and not the way of God; for here the linſie-woolſie garment is ſeene, which is forbidden; for in the way of God Chriſt is all, in all; but here is part in you, and part in him, as you imagine, and you are two, and there is ſin, for while you live ſin lives, and if wee ſay, we have no ſin, we deceive our ſelves, and have not the truth in us; But where hee alone lives there is no ſin; for the life of Chriſt is the death of ſin, as it is manifeſt, and for this purpoſe we know hee was manifeſt to take away our ſinnes, and in him is no ſin, for by the appearance of his life are wee tranſlated into his likeneſſe, which is our boldneſſe, and hee that hath this hope purifies himſelfe even as hee is pure, for wee ſee him as he is, our life, our hope, our ſtrength and way, which is pure, and perfect; and as he is ſo he makes our way perfect: and this is our peace, that we have nothing but what we have received, and it is his owne,

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and he cannot deny himſelfe, who is faithfull, and with his faithfullneſs are wee made faithfull, to him, and the leaſt meaſure of him which comes from above, which is preſent power; and in a meaſure of him we move and have our beeing where nothing is impoſſible: The day of his power is come whereby wee are made willing, in which will his people ever tooke pleaſure: and whatever he doth is good for us, and his wonderous workes wee ſee, which have been told of, how with his owne arme he takes the kingdome, in us, which ſo much wee talked on when we did not know him, nor his power, but (with you) put the good day far off us to another generation, when the Lord was neare us though we did not know him, but looked for the kingdome of God without us, which was within us unregarded, therefore did we ſit downe in ſorrow, being out of that way where reſt was placed, and did not ſee him who was foreordained for good workes wherein wee ſhould walke, in which by him we ſhould be exerciſed, therefore wee could never come to be ſatisfyed, but our conſcience ſtill accuſing us, in our beſt performances, yea feares and doubtings were our beſt condition, who therein were like the falſe Prophets ſpeaking peace one to another, where God had not ſpoken peace in our Conſciences, thus healing the hurt deceitfully, as all the world at this day is doing, crying peace when the bonds of iniquity ſtill ſtands; and you are ſervants in evill workes where the Prince of this world is Ruler and guide: and vvhat peace can you have vvhile that Kingdome ſtands, and you in it? and this Kingdome muſt ſtand till his power be knowne vvho is appointed to take it, and binde the Prince of it.

Wherefore come out of Death all that vvill have life, and make no longer Covenant vvith it. Hovv can you prevaile vvho take the Serpents counſell to overcome the Devills kingdome? and this you doe vvho ſearch into the things of God vvith your falne Wiſdome; So are you kept in labour to no purpoſe, never can get from under the vvorkes of condemnation, therefore you conclude, None can ever come to be vvholly free vvhile they live, and ſo make the blood of Chriſt of none effect, vvhich vvee doe vvitneſſe doth cleanſe from

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all ſin, and ſave to the uttermoſt all that come unto him, the thing vvhich *Hagars* ſeede doth moſt oppoſe, and ſcoffe at, that vvherein vvee triumph above the vvorld, and Image-makers, That our God is a Saviour from that vvhich none can be free from vvho are vvithout him, though they make many likeneſſes of him from the letter, the forme vvithout the power, tis to no purpoſe.

Take notice you ſeverall ſorts of Worſhippers, who worſhip a God a farre off whom you know not; which if you did there would not be ſo much contention about him, what he is, and the way of his worſhip: Nor can you know him till he be revealed in you; nor can he be knowne in you but as you come to be cleanſed, for with him dwells no uncleanneſſe; Thus you that plead for your ſinnes plead againſt your owne ſoules, which cannot be ſatisfyed but by his preſence, who is not ſeen preſent where ſin is ſtanding. And by unbeliefe doe you cutt your ſelves off while you ſay you can never be cleanſed till after you be dead: here hath the Devill deceived you, and ſo farre prevailed with you, to enter into Covenant with him, while you live to ſerve him. And being blinded, this you know not, That you have made Covenant with Hell and Death, which by God is curſed and troubled. That I know and owne that troubles your peace, and ſetts you on ſeeking; but the way you ſeeke is from another principle, which is ſelfiſh, and ſhall never obtaine peace for you.

Hee that troubles all thats out of his way, guides and gives peace to all in his way; the ſame is a Spirit the world knowes not, blowes where it liſteth, therefore never found but in his owne way, and will. You who ſeeke him in the will of man, there cannot finde him: nor can your Miniſters made by the will of man tell you of him, where he is, or the way to him. Hee is not borne of that Generation, not of that Will, nor of that ſeede is hee begotten, therefore not knowne to them; therefore they themſelves with all their ſeeking not having found him, can doe no leſſe then tell you, that hee will never appeare more to his people; that which is written is all the Word; and what others have ſeene is all the knowledge that

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any need ever to looke for, while the world continues; and what others have done, thats all you have to talke on for your righteouſneſſe.

And thus the way of Gods walking and working in his people is wholly excluded from the face of the earth. And a faith you have deviſed and ſett up beſides it, if not wholly againſt it; ſo that now to witneſſe good workes is counted Popery, (though all that comes to God are fore-ordained to walke therein, and to that end new-created) Thus are not men afraid to deny the vvorke of God and his Righteouſneſs, and yet ſay you are his workmanſhip, and that you are in God and Chriſt, but out of his vvorkes, and muſt be, in the workes of the Devill, yet God is your Father: Yet in this confuſion none muſt tell you, you are in *Babylon*, for then you ſay, They judge you; nor that they that teach you thus are Miniſters of Antichriſt, for that you call railing; though to ſuch the Spirit of Chriſt hath ever uſed it. Thus hath the Devill ſett up his vvorke, and fenced it with the name of higheſt Faith in the vvorld, and who is under this faith, though they ſinne, yet they ſay they can never fall finally, nor totally (though the whole man be found in the action) nor is your ſins like others, becauſe you ſay you are beleevers, though both in one action and nature. So that faith which you profeſſe is become a defence for ſin: But our faith is that which overcomes ſin.

And thus you ſet up a profeſſion without power. But did you minde the light of Chriſt that never changes by it to be taught in Spirit, theſe deceits would be ſoone diſcovered, and you could not walke in darkneſſe. With it we ſee that he that commits ſin is of the Devill, and is faine from God whatever be his profeſſion, and there can be no greater fall then to fall from that which ſhould keepe him, into the Devills power to act according to the Devills movings, and to bring forth his begettings, and ſuch we know are his Children. With the light we ſee that he that is in the way of God is in holineſſe, and he that is not is in the way of the Devill, and that he thats in God is out of ſelfe, and there ſin is blotted out and forgotten; but hee thats in ſelfe is in ſin, though he be praying,

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ing or plowing : with it wee ſee the life of Chriſt is pure, and vvho lives any other life its polluted, though never ſo finely covered : with it we ſee the way of God is perfect, and you whoſe way is not perfect is the way of condemnation. With the light we ſee him that hath not the word within him, to have no more vvord then the Devill hath, vvho knowes the letter and can preach it ; and that he that hath not that faith that overcomes ſin (in its meaſure) hath no faith but as the Devills ; and that he that hath not heard his voyce knowes him not ; nor hee that hath not ſeene him, hath not fellowſhip with him ; and whoſe heart is filthy can doe neither. With the light we ſee that who is in the worke of God is in the good worke, and hee that is not is in the evill, and whatever hee doth is abominable ; and that hee that hath not the righteouſneſſe of God, hath his owne vvhich is imperfect ; but vvho hath that of God, hath that which perfectly ſatisfies both God and man, ſo farre as with it the Creature is covered : with it we ſee him that hath faith without this vvorke, to be as a Body without a Spirit, which can doe nothing ; and that faith is vaine thats without power.

How long have you talked of being a willing people in the day of his power ? but doth vaine words ſave you while you are in the power of darkneſſe, and your owne vvills ſtanding ? Are you a willing people for God when you ſee with the light of Chriſt in your hearts, what you ought to doe, and what you ought to forbeare, but your owne wills withſtands it, and leads you into Covetouſneſſe, pleaſures and wantonneſſe, and ſelfiſhnes, contrary to it ? And vvhat power is this which acts you in theſe wayes of unrighteouſneſſe, for vvhich your owne hearts condemnes you ? This is the power of darknes, vvhich the light of Chriſt in your Conſciences beares vvitneſs againſt. And thus you have gott vvords inſtead of power and life : and you thinke Salvation is in them, crying, The Ordinances of God. But did God ever ordaine a talke vvithout power and life ? Is not Chriſt the Ordinance, and the end of all Ordinances, vvho is the vvay, the truth, and the life ? Is there any Ordinances vvithout him

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[illegible] are not all these in him? and doth not he minister all these in Spirit to every one that comes to him? and so the shaddow is come into the substance the end of all shaddowes, which is life indeed, but the figures are not the life, nor can any have the life but who comes to the end of them: for the outward makes nothing perfect, but the inward doth, all that come unto it, and abide in him.

When will you be weary of your vaine imaginations? of a Day to come wherein you must have power? How long have you been deceived with these vaine thoughts? Was not this it you talked on, twenty, thirty, forty, or fifty yeares since? yet now further off from it then ever. And are not these vaine words, though you cannot beare it to have them so called? When will you be ashamed of your vaine profession, you that run to seeke God in the high places amongst the hirelings, running from God to seeke him where he is not? And is not this vaine profession when nothing is brought forth but winde, nor is hee found by you wherein your fruite is? Those who had the forme and not the power could never finde him, then how should you speede any better, who have neither? for in such a forme you worship as in which God never appeared, but Christ and his have ever witnessed against, and doth to this day; yet will not you be instructed, but in your owne wills and wayes you will stand, though you finde nothing but emptinesse in it; and yet you talke of being a willing people in the Day of his power; but when will you have it present who abide in that way where both will and power is wanting. Free-will you have not, but to follow Satan, who hath begott a will in you that God never created, contrary to God in all things, and where that will rules it will not owne his power, therefore is that day a farre off you; but the will of the Devill and his power is present, and acts you at his pleasure, and you are offended that any should witnesse being set free from it.

Thus you are suffered to please your vaine minder, the day to talke on, but the night, and deeds of Darkness you must vvalke in, else your old Master is highly displeased, and if any call you to the light hee sayes its Delusion. And as for freedome from sin, or the vvay to perfection, thats most dangerous Heresie.

And thus hee makes you most afraid of freedome, lest any of you should beleive in the Son vvhich leads to it: for the Devill knowes, if hee can but keepe you from beleeving it, you are sure for ever comming to it. Thus you stand a farre off, and cry, take heede of Delusion and Deceiving, when you have nought but your sins to be deceived on; nor can you say you have ought in you thats pure, but that which you deny in your Conscience which is a Witnesse against you: And this is the cry of all vvho are deceived already, in all formes in the world: But who have the Spirit that can try all things is bold as a Lyon, and vvill not receive nor hold fast any thing but that vvhich is good, that none can take from him.

The heathen vvere ever afraid to be spoyled of their Idols, and so are you of your Image you have sett up, and formed from others every one according to your owne vvills. If shaddowes and likenesses could save, then vvould it be found in these Nations, vvho have of all sorts, and statures tall and vvith heads of Gold some of them, which you zealously worship, and compell others also, who know no better. And this is that they serve for, for they cannot save you, onely they serve you to contend about, and keepe you doing, lest you should waite upon God alone, and be saved from your sinnes, and then the Devills Kingdome were broken, wherefore he feeds you with a profession, and forme without power. And of likenesses you may choose from one to another, yet all in his Kingdome of sin and imperfection, as long as you live, thats his limitt, and for no lesse time will hee have his Covenant: and you are willing to enter into it with him, and plead for it, exceedingly mad against any that breake it, or beleeve in him that redeemes from it; nay so blinde and

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deafe are you, that if any have found freedome, you cannot abide to heare them declare it; and the end of Christs comming must not be preached, nor his Covenant that is pure and without sin, as hee is that made it: and so each Covenant is like its Master. And this wee doe witnesse and see now at present, which you know not who looke not for it till after death, therefore sin must stand in that Covenant, because you have not our keeper, for God hath so concluded it. And the light is in the World where all are sinners, but none have the life, but who receive it, and are led out of the world by it; to such sheepe Christ is keeper who follow him out of uncleanesse, and for such hee is become an undertaker, the strong man to binde and cast out, who beleeve that he will doe it for them; but the swine he keepes not, the shepheard they will not follow, there the Devill must enter and have power, and into the Sea must they head long.

Take heede Carnall professors, whose Religion lookes downward into the earth, the Sea is the next, and the place is steepe. And you have nought to keepe who deny the life of purity and perfection, which wee have in the holy God, as all ever had who lived in him; And in him is truth and freedome; but a lye there is in all your likenesses, and you are blinde and will not see it, all you who have a God and Christ and a worship which doth not make the comers thereto perfect, nor set you above the Devill, nor overcome his temptations. Your God and King wee know, which keepes you in the earth, which you will curse if ever you looke upward, your peace we know and the end of it, your Kingdome with all its glory, when from this world you are taken, there is your parting, when hee shall breake your Covenant, whose Covenant you have broken, and would not heare him, though you pretended still to seeke him. Place his Call within your Consciences lets you see you have lost him, which did you waite in it would lead you to him, but erring from it you are out of his way and counsell, and all other wayes is to no purpose; his light is that which

ſearcheth your hearts in ſecret, nor can any other judge you in private, yet from that you will be running, to aske counſell at them vvho know not your condition, ſo inſtead of God you confeſſe to men that cannot judge you, nor helpe you; while you goe to the Naturall you leave the Spirituall, and ſo with naturall words you feed the naturall comprehenſions, but the Spirituall man feeds not at that fountaine; for its the ſpirituall that thirſts, which not minded, the naturall runs, and feeds above it, and this being above you cannot receive the food of the Spirit, therewith to God to be reconciled, and quickned; nor is that fedd that death hath paſſed over, nor out of death is it raiſed, but that which lives in you is for death, and the eternall is out of your knowledge, yet you ſay, God is a Spirit, and teaches in Spirit, and will be worſhipped in Spirit, but cannot endure to hearken to any thing within you.

How blinde are you ledd with your blinde guides; Is not that which is ſpirituall within? or can it be knowne any where elſe? Is God knowne by hearſay? then who is it that knowes him not? Can the carnall eye ſee the ſpirituall God, or the carnall eare heare him? then ſhould not his miniſtry be to the Spirits in Priſon, to open the blinde eyes, and to unſtopp the deafe eares, yea where the carnall is open. But this you know not who have eyes and ſee not, eares and heare not, and hands which never handled the vvord of life; yet vvould you be teaching others, that which you never ſaw nor heard, and to this teaching you would limit others.

Paul was ſent to open the blinde eyes, yet was hee ſent to thoſe who had eyes as you have, with which they could ſee to ſtone him and whipp him, and eares to heare him, and call what he ſayd Hereſie, and blaſphemy, as you doe, and as ever the carnall judged of the ſpirituall, who hath not an eare to heare what the Spirit ſaith.

Oh unwiſe people you have but one thing that letts you ſee your evill, yet will you not turne to that for teaching, nor that eye you love not which letts you ſee your darkneſſe. You cry you have nothing thats good in you, yet will you

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not owne that which letts you see it is so, and thus you keepe Covenant with darknesse, though death and destruction be the end of it; but the Covenant of light which shines in darknesse you regard not, thats farre below your comprehensions, nay its the least seede in you, which wee know is the seede of the kingdome, troden underfoote by the kingdomes of the world: therefore nothing else leads out of the world, but that whose kingdome is not in it, and with this seede is the Covenant, which seede you know not who take pleasure in the flesh, thats of another kingdome, to which is no Covenant, but Death and Hell: Yet you talke of *Abraham*, and his Covenant, and Promise, but that in *Abraham* in which the Covenant was established was that which ledd him out of the World, wherein hee became a Stranger, and Wanderer, as that seede ever is, which you call vagabonds, persecute and imprison, you that have rule in this world, shewing that you are not of that seede that entertaines Strangers, nor in that Covenant where all are Strangers and Pilgrims in this world; nor doe you owne that which divides you from this world, being uncircumcised in heart, which to be is the seale of *Abrahams* faith: and so you whose life is in the earth, are farre off from *Abrahams* bosome, faith, and Covenant, which is onely to his seede, not to the seede of evill doers, not to seedes which is many, but to one which is Christ: So in the world out of Christ, and out of Christ, out of Gods Covenant; for his promises are all yea and Amen to them that are in Christ Jesus, but not to them that abide in the world. Who ownes him as King cannot want the Promise, neither can you have it who abide in the World: therefore you apply the words, but want the life which is the power, nor can your literall Promises suite your condition, nor save you from Satans power; but as all others, who thinke salvation to be in the letter, so doe you, deny leading and guiding of the Spirit, in which the power is placed, therefore the light you will not follow, neither can you beleeve it to be sufficient; And hee that denyes the light cannot owne the Lord of life. So you are ignorant of God and his way in

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vvhich hee makes himselfe knowne to his people, and so takes up your rest in outward observations, set up and upholden in the Wills of men, and for such traditions you are zealous, and strongly contend for them, but the Law of God written in your owne hearts you make of none effect, while you deny to be ruled according to it, yet say you, Wee are in the new Covenant, vvhen you are in the old traditions; and what you know is from others: But the least in that Covenant knowes him and his presence, and witnesse him true according to his promise, ever manifesting his power to undertake for us against all our enemies, a present helpe in time of trouble, and we know him in whom wee have beleeved, vvhere he is, and the way to him, have seene the glory of his kingdome, and the powers of the eternall World, the house vvherein are many Mansions, yet the lowest place is pure, for vvhich the Lord alone prepares his people, and their way, vvhich the creature cannot doe of himselfe, onely Christ doth it vvhere selfe is denyed, and selfe-will, for by the will of man comes no promise, nor obtaines that vvill any performance; So hee begets both the will and the deed, which you know not vvhere your vvills is standing, by him not begotten, vvho in your vvills make a profession, and in the same vvills contend for it, with which you can fight, and sue, and trade in the vvorld, and heap together, and vvhat you will you pray and aske for, and grudge if you be not satisfyed; but if you compasse your desires, in that will the lust catcheth the gift, but you forgett the giver, so that mercies become a curse to you, which to those who in the will of God stands are a blessing, which will of God is to keepe the heart and eye to the Creator and giver, and if such receive not the giver, the gift is nothing that satisfies, because the vertue and fulnesse is wanting.

Thus is God prized and praised in his owne Will, a sacrifice for ever accepted: Therefore Christ must not be offered up in his owne vvill, but in the vvill of the Father, *Matt.* 26. 39. and in that vvill he had power to lay downe his life, and againe to take it up, thus hee is become our example, whom

whom wee delight, in the same vvill, to follow, which you that reade this in the Scripture with your owne vvills cannot, therefore to you the Crosse is preached, which must be taken up ere you can follow the example.

This is the Stumbling Stone and Rock of offence God hath layd to prove you, who say you love God, and say, Thy vvill be done in earth, but loves your owne vvills better, as your practises witnesse to your face dayly, when his vvill is your sanctification, but yours is pollution, and to live in uncleanesse, against which he hath given testimony, witnesse that in all your Consciences which is pure, declaring dayly to your faces that hee consents not to your sinnes, nor takes delight in your destruction, and here Gods love is tendered, and your love is tryed: God so loveth the world that he hath given his Son a light into the world, that whosoever beleeves and followes him shall not abide in Death and Darknesse, but shall have the light of life; and this wee know who love his appearance, and that hee hath loved us first: and in that love wee follow him, and call to all to come to it: But how doe you answer this love of his, who abide in the love of the vvorld, where the Fathers love dwells not, nor with his light will you be led out of the world where his love dwelleth, thereof to be partakers; yet will you talke of it where it is not, and these vaine words cannot save you. God is light and in him is no darknesse at all, and if wee walke in the light as hee is in the light, then have wee fellowship with him, and the blood of Christ cleanseth us from all sinne; But whats this to you who walke in darknes, not cleansed, nor can you beleeve that ever you can be while you live; yet would you not be called unbeleevers, though that faith that purifies the heart you cannot owne; yes, say you, we beleeve wee shall be cleansed after we be dead in another world, so your faith must worke hereafter, but is dead at present, such a faith as never was professed by any you read of, But that faith wee witnesse which overcomes this world, and this is present power, as the Saints have found it, and borne witnesse of it, that God was faithfull who had given

them

them a measure, above which was no temptation; but your gift is to come, so temptations prevailes for the present, and you cannot owne them where it doth not, thus you put farre from you the good day the Lord and his power, which now is present where hee is received, and beleeved; And by such hee is praised who by faith are redeemed, above the pollutions of this world, the strange land wherein they were captivated.

And here see your praises which arise from a vaine minde in your owne Wills and Imitations, but not from a fruite redeemed, quickned, and set free from the power of sin and temptation, so your praises are not living praises, nor from a living principle of the living God, but from that principle where death reignes, and the seede of God is in prison, so you praise you know not what, who are still unredeemed from bondage, but where redemption is witnessed there that seede is raised, the bonds of death are broken, the way of life is found, and this being knowne in the life, then with understanding God is praised, and with the same Spirit which hee hath raised which onely with God is accepted, without respect of persons, and here the workes of God praise him, and in his Saints hee is glorifyed, and admired in all who are raised above the graves, who are in him and see his worke: and this Church is rightly gathered, who out of sin, death, and darkenesse, is brought into God, who is holy, with whom dwells no uncleane thing.

Here are the pure praises where the Sons of God sing together, having the Psalme given of the Father; these praises are pure which from him comes, and to him returnes freely, but this is not knowne to the Sons of Bondage, nor beleeved by you, therefore you sitt downe in a shaddow empty, and forme without power, nor the presence of God you have not, who take your rest in fleshly formes; that eye cannot see him, nor know him, thus in your sinnes you will perish, for want of his knowledge, who is our life eternall, and to you is freely tendered, but by your unbeliefe denyed, and so his love rejected.

All

All you that are in the world, who lye in wickednes, God ſo loveth you that he hath ſent his Son into the world to you, a witneſs againſt the world, and all the deeds of it, that they are evill, but all that owne and follow him into the good worke he leads them, and out of the evill hee keepes us, and thats his light which in your conſciences ſhines in the midſt of darkneſs, which you comprehend not with your darke mindes, nor ſenſuall vviſdome, yet a faithfull witneſſe is it againſt your deedes of darkneſſe, declaring your end, and death upon your life, and ſorrow and howling upon your laughter, condemning your vaine pleaſures, and invention, vvith vvhich you ſpend your pretious time, vvhich ſhould be redeemed and not ſpent unprofitably, vvhich vvith the light the Saints and redeemed ones are led to, to redeeme the time; and this is our diligence, and delight in, but yours is to ſpend it, ſhewing a contrary nature and leader, a contrary delight in a contrary kingdome, with whom you joyned, and to whom you are faſhioned, according to the courſe of this vvorld, and the Prince and Powers of it vvhich rules in ſuch children, where diſobedience is borne and brought forth.

And thus you are united into that nature which God hath appointed the Devill to be Prince of, and wrath and woe the end of, and ſo God is juſtified herein, that you who deſpiſe the riches of his light in Chriſt Jeſus, ſhould be left in darkneſſe, therewith to be guided, and in Chaines reſerved, till the great day, in which you ſhall be judged by the light now denyed with your carnall reaſon, prudence, and wiſdome, from which God hath hid the things of our kingdome, in all generations, and that is the darkneſſe which is the greateſt light you have to judge withall, moſt ſought and prized, and this wiſdome when it ſpeakes calls light darkneſs, and darkneſs light; ſo did they ever who with it judged: And this is your condition who deny the light of Chriſt, and ſay its not ſufficient, but preferre your comprehenſions and imaginations above it, and that was ever it with which people reſiſted the counſell of God againſt themſelves; and this is his counſell,

and all you know of him, that which is manifeſt in you, which moves againſt ſin and wickedneſſe, and would lead out of it, if you did it follow. The ſame that condemnes you for ſinne when you have done it, the ſame would lead out of it before it be acted, and ſo keepe out of condemnation.

And now honeſtly conſider if you have ſuch a Counſeller, who is with you at all times, and faithfull to you in ſhewing the evill, to which you are unfaithfull when you forget it, and turne from it for your ſelfe-ends; And the righteous pure way he ſhewes you with the light in your Conſcience, which you reject for earthly pleaſures, and know when you doe it; yet will you pray that God would ſhew you his way, and make you wiſe to ſalvation, but when he hath freely done it you will not walke in it, nor owne no ſuch wiſdome, becauſe it comes contrary to your owne vvills, yet you will ſay the wiſdome of this world is fooliſhnes with God, yet will you not owne that which is fooliſhnes to the world, to guide you out of it, though there be nothing elſe appointed to doe it, but that is contrary to it; thus in words you confeſſe him, but in workes deny him, and his counſell; yet you ſay wherein doe wee deny him? doe not wee profeſſe his name and Covenant, and waite for his righteouſneſſe, thereby to be ſaved? I ſay it ſerves you to talke on, therewith to cover you while you are ſerving the other Maſter, the Devill, and the world, but his Covenant you put farre from you, his name, and his righteouſneſſe vvhereby wee are redeemed.

What Covenant have you who deny the light of Chriſt to guide you? was not hee given for an everlaſting Covenant of Light, both to Jew and Gentile? and in his light all that knew him was guided, according to the ſeverall adminiſtrations both of Law and Goſpel. And when they turned from his light in Spirit, to mens teaching from the letter, then they ſet up carnall worſhips inſtead of ſpirituall obedience, then they became wiſe in their owne eyes, and zealous for their cuſtomes, but by him was rejected, who is worſhipped in Spirit: And with you it is the ſame now, though you cannot ſee nor beleeve it, no more then they did when they were told of it by them

them vvho in the light walked, and ſtood in his counſell, vvhich all errours diſcovers; they made the Law of God voyde through their tradition, vvalking after the Fathers; ſo doe you that Law God hath written in your heart, by following your companions and learned Rabbies; they ſayd and did not, and ſo doe you alſo; nay herein you exceede them, vvho have a higher profeſſion, but leſſe practice; they did not beleeve him come vvho is to fulfill all righteouſneſſe for, and in all that beleeve and follow him; but this Chriſt you profeſſe, and the Scripture that ſo vvitneſſes of him, yet are you farther from it then ever they were, both in practice and opinion; they kept to the letter in the Formes of their worſhip, though they had loſt the life and power, but you have left the letter and lead one another in your inventions, ſo that you have no plaine Scripture for any thing of your worſhip performed by you in your Idols Temple. And for your opinion of Gods righteouſneſſe you farre exceede them: they put it from them to another generation, waiting for him to come, vvho vvas appointed King of it, asking when it ſhould come, ſhewing a deſire to ſee it, but you have put it wholly from you into another vvorld, and if any have found it and its power and purity, and beare vvitneſſe of it, whereby the body of ſin is deſtroyed, and the ſoule freed, and the creature redeemed from committing ſinne, your faith beleeves it to be the greateſt blaſphemy in the world, nay you dare not come neare it leſt you ſhould be infected.

Thus you profeſſe a Redeemer, but hee muſt be a man whoſe Redemption muſt be of another vvorld, and there muſt hee worke his worke; but the old worke of the Devill muſt ſtand in this world; yet the more to blinde you, and that you may the more blinde others, hee ſetts you on talking that Chriſt is your Righteouſneſſe, when you never knew him ſo in you, who is ſtronger then the God of this world to binde him, and take you out of his kingdome, and breake that Covenant whoſe faith is, that you muſt be ſubject to him while you live in this world, which is ſuch a faith and Covenant, as none ever profeſſed who beleeved in the name of Jeſus,

at which every knee bowes who hath his name, and hee that beares that name departs from iniquity, and beares teſtimony to his righteouſneſſe, here in this world, in the midſt of the untoward and unrighteous generation of this darke world, that ſo God may be glorified in his creatures, by his light ſhining, and his righteouſneſſe reigning, above the unrighteous principle of the Devill which he hath begott in the untoward Nature; and in ſuch the Devill is denyed and diſowned before the world, where God is obeyed; and ſuch are his ſervants, ſonnes, and Daughters who obey him and waite upon him, that they may bring to light what he workes in them, even that which none elſe can worke but hee alone thats pure, nor can any bring it forth but by his power, and thus his workes praiſe him in the gates of the wicked, where the floods of ungodlines doe moſt ſwell and rage, even then in his people doth this kingdome ſtand in Righteouſnes, and Peace, and Joying in holines.

And this wee witneſſe to be that Covenant, and that power by which wee are entered into that inheritance which is eternall, and are made partakers of the divine nature, which nature is righteous, mercifull, and juſt, meeke and patient, faithfull and diligent to the obedience of the Croſſe, long-ſuffering, full of love, moderation, and temperance, and in all things thereby are tranſformed into his likeneſſe, ſo farre as wee are entred into, and abide in this Covenant, ſo that we can truly ſay, here hee is all and ſelfe is nothing, but abhorred becauſe it is polluted, the eye being now open thats onely taken with affection to that which is holy: And with this eye we ſee you, your name, your Covenant, and your righteouſneſſe, which all lyes under the power of darkneſſe. Is not that light which is in you become darknes, who have your way to ſeeke without you? What name is in you when the Serpents ſeede is ſtill unbruiſed, who is head and rules in you? Where the Name of Jeſus is the Devills tremble and bow, as God hath appointed, and they that know his name doe it witneſſe. What is your righteouſneſſe who bring forth that which is imperfect, which with the light of the Covenant is condemned? Is this the righ-

teouſnes

teouſneſſe of Jeſus, which doth not ſatisfie God and man, being witneſſed by that in the Conſcience?

And now you may ſee what it is you profeſſe in this world, and in what ſtead it will ſtand you in the day of evill, which is condemned already with that in your Conſciences. But you uſe to ſay that the Righteouſneſſe of God you looke for hereafter, to be covered with it at the day of Judgement, but not in this life; I ſay whats this then you are now doing, which you are here preaching, preſſing, and practiſing, whoſe is this Righteouſneſſe? it is either Gods or your owne ſelfe-Righteouſneſſe, which if it be Gods it endures for ever, but if not its abomination what ever it ſeemes to you, whoſe eye is blinded, and ſo profeſſes and practiſes and preſſeth an abominable ſacrifice, and know not that you doe evill: for this I ſay, Better no righteouſneſſe then that which is not Gods, for ſuch is ſpirituall wickedneſſe in heavenly places, and the long prayers of ſuch is abomination, and they receive the greater Damnation, and of ſuch Chriſt ſaith, *Publicans and Harlotts take the kingdome before them.* But you ſay, Muſt we not pray then? I ſay, what effect hath thy prayers which are abomination? doth God heare a contrary ſpirit thou that delightſt in wickedneſſe? God will not heare that prayer thats out of the Covenant: and thou art in that nature that God hath curſed from him, and its in vaine for thee to bleſſe it; And this is the cauſe why nothing you doe is accepted, becauſe it is performed in the diſobedient curſed Nature, and there is *Cains'* ſacrifice, and *Eſau's* prayers and teares. And you that abide in that nature, are of thoſe who ſayd, *Why have wee faſted and prayed, and thou haſt not regarded, you call but receive no anſwer:* But did you but minde that in your Conſcience which is pure, you would ſee how often hee hath called to you, and checked you for ſin, but you have not anſwered: There might you reade the cauſe why you call but hee doth not anſwer, as hee hath ſayd, *Becauſe I called and you would not anſwer, therefore when you cry I will not anſwer.*

And thus it is with you who obſerve the outward worſhips, but minde not the Spirit which is given to profit withall in the

the worſhip : and though all have a meaſure, yet you that hide your talent, cannot pray with the Spirit, nor with the underſtanding; and ſo your fellowſhip is with the forme, but not in the power; with men, but not with God; and ſo your times are in your owne hands; and you have reſolved them before-hand; And you have a time to pray, and a time to play; a time to abſtaine from your luſts, and a time to fulfill your luſts; a day to abſtaine from the world, and dayes to conforme to the world; and thus not being guided with that Spirit which is before all, to lead and bring you out of time, you are ſtill in obſervations, and your times of Religion, and your times in the world; your cuſtomes in Religion, and your cuſtomes in the world, are both in your owne will, and corrupt nature, and ſo your prayers are abomination, and your plowing ſin: But the times of Sons and Daughters are not in their owne hands; and this wee have learned of Jeſus in Spirit not to pleaſe our ſelves, nor to be men-pleaſers, but to be obedient to another principle, which moves contrary to the will of all men, for him wee witneſſe who is not borne after the will of man, but which the will of man could never owne, who by the vvills of men ever ſuffered, where hee is borne into the world; and the ſame this day is manifeſt, a ſeede contrary to the ſeede of evill doers, and a righteouſneſs that exceedes the righteouſneſſe of the world, that which is amongſt the greateſt profeſſions, and this is that holineſſe without which none ſhall ſee God. But ſay you, this is that Righteouſneſſe wee beleeve in, and by which wee are juſtified, by that blood which was ſhedd at *Jeruſalem*, and by that obedience that was in him, and by that holineſſe, but that the want of his Righteouſneſſe in us, or, that want of Chriſt or his blood in us can hinder our juſtification, that we deny, and looke upon it to be Hereſie, and falſe Doctrine; for it is Chriſt without us that hath ſatisfied for ſin, and not Chriſt in us; and his blood without us, and his righteouſneſſe without us, and his faith and patience, meekneſs and ſufferings, hope and love and obedience &c. its theſe without us that whoever beleeves in ſhall be ſaved, and by this faith the ungodly is juſtified.

To

To which I ſay, Hee that beleeves not what Chriſt ſuffered at *Jeruſalem*, with all his obedience and Righteouſneſſe, and that hee bare our ſins in himſelfe, and trodd the wine-preſſe alone, and alone was wel-pleaſing to the Father, and that in him alone the worke of Redemption is placed, and wrought, with much more which may be truly ſayd of him, I ſay, whoſoever beleeves not this cannot be ſaved, neither can hee ever come to receive Chriſt within him, working and witneſſing the ſame in Spirit, as is declared in the letter; nor can hee come to witneſſe him thats greater in him, then hee thats in the world, giving him victory over the Devill, Sin, and the World; becauſe God hath placed all power in Heaven and Earth in him; and without faith in him who is that power, none can come to it, nor receive it, but in him in whom God hath freely given it; Nor can any have him and be without it, all the promiſes of life and ſalvation being in him Yea and Amen.

But now you that make the receiving of him to ſtand in a bare confeſſing with the tongue, when the heart beleeves not unto righteouſneſſe, and that this is that faith, a perſwaſion from the letter, or from the knowledge of others, That ſuch a one dyed at *Jeruſalem*, and roſe againe, and from thence conclude, that all ſhall be ſaved, and are beleevers, that profeſſe this Faith, though they come not to the Fellowſhip of his ſufferings, and of his reſurrection in themſelves, and ſo come to witneſſe his death and life manifeſt in their mortall fleſh, and ſo the body of ſin putt off by the body, and waſhed with the blood of Chriſt, and ſo be baptized into his death, dead with him to ſin, and alive with him to righteouſneſſe, and true obedience to the Father in their meaſures.

I ſay, you that ſay that a bare perſwaſion or outward Confeſſion is that faith that juſtifies the ungodly without Chriſt in them; Then what are you doing when you ſay, Stand off me, for I am more holy then thou, and are gathering from them, who all beleeve with this faith as well as you, onely they differ from you in other practiſes, as ſome open ſinnes, and the like: and why have not the greateſt drunkards, and

ſwearers,

ſwearers, or whore-mongers, as good right to Chriſt and Church-fellowſhip as you have? or why doe you hinder them from that which you call the Seales, or Sacraments, ſeeing that faith in Chriſt is the ground of intereſt to all that belongs to Chriſt?

Doe not you according to your owne principle exclude beleevers even of the ſame faith with you? and who are thoſe unbeleevers you tell on who are condemned? and to whom doe you preach faith in theſe Nations, ſeeing you can finde none in them, who are come to underſtanding, Papiſt nor Proteſtant, but they beleeve this with you, That Chriſt dyed at *Jeruſalem*? If hereby they he juſtifyed before God, how dare you charge any thing upon them, or ſeparate from them if God have owned them? Alſo many hundred thouſand pounds a yeare may be ſpared which are ſpent under this pretence, as to make people beleevers, when all they preach to are beleevers already, and have that faith that juſtifies the ungodly. And whoſe is the righteouſneſſe people are exhorted to bring forth, if the Righteouſneſſe of Chriſt thats neceſſary to ſalvation be onely without them; then whoſe is that you call for within them? But if you ſay, they muſt have ſome of the righteouſneſſe of Chriſt within them, and the reſt without them; then why doe not you deſcribe a meaſure, that people may know how much to looke for, and when they come to an end of their labours; and how much they muſt doe before Chriſt will undertake to doe the reſt: Or if Chriſt have done all, how much of it muſt they doe over againe before they come to their reſt, and to be accepted: and differ what it is that muſt be brought forth from within, and what muſt be beleeved without, but not enjoyed within.

But thus you lye in confuſion, from which by that faith which ſtands in Jeſus, wee are freed: and have received his righteouſneſſe to which wee are obedient, by which wee are purified, by bringing forth that which hee begetteth; as formerly we were defiled by bringing forth that which was begotten by the Devill, and ſo through obedience of the Spirit our ſoules are purified, and we become conformable to him

thats

thats gone before us, who received light and obedience, and power from the Father, and ſo became the firſt fruits unto perfection and holineſs, through whom we receive power for obedience, grace for grace, by which wee are ſaved, and our life is in him, and our obedience, and hee is all in us, which we receive of the Father, yea beyond all that you know, or can beleeve, who know not Chriſt in you. So you have ſet up a reprobate faith, that you cannot but be ſervants of ſin while you live in this world, and ſo are to every good worke reprobate.

But you uſe to ſay, You have that, which Chriſt did in his owne perſon, evidenced to you, that hee did it for you particularly, which drunkards, ſwearers, and the like have not. I ſay your Evidence is but in words and conceipts, who have not Chriſt in you, no more then theirs is: You are perſwaded and hope it is ſo, and ſo are they alſo, but neither of you bring forth the fruits that are his. But you ſay, you bring forth better fruits then drunkards and ſwearers. I ſay, the beſt fruite thats brought forth in either, which is not the worke of God by Chriſt in you, is but ſelfe-righteouſneſſe, and all your ſelfe taken on performances in your owne wills is no better. But you ſay, you doe what you can, and God accepts the will for the deede; but ſo doe not thoſe who are openly wicked. I ſay, God accepts no will but his owne, and this hee begetts by his Spirit in all that waite upon him in the light of Jeſus, and with ſuch hee that begetts the will, begetts the deed alſo; and it is no more what we can, but what hee will with whom all things are poſſible, and wee can doe nothing, neither doe we deſire to doe any thing, yet can wee doe all things that hee wills, through him that in us; ſo the will of God is done in us by his power (in our meaſures) as it is in Heaven, and this is perfect righteouſneſſe, where Chriſt is all and the Creature nothing. And as for your doing, and others not doing; I ſay every one hath that opinion of himſelfe, that hee is not ſo bad as others, and with this the Devill deceives you, to keep all in his kingdome. And by this opinion of yours none is to be condemned, who hath any worſe then himſelfe in his doings: for

this muſt needs follow from the beſt to the worſt; unleſſe you deſcribe how farre it muſt goe and no further; and then muſt you needes ſhutt out ſome who have endeavoured as much againſt ſin in their owne ſtrength as ever you did in yours.

I have knowne a drunkard ſhedd more teares, ſett ſtronger reſolutions, and make more vowes, againſt that filthy ſin of drunkenneſſe, then ever I knew the greateſt profeſſor doe againſt his ſecret covetouſneſſe, which is Idolatry: Nay the higheſt profeſſions can plead for it (though not under that name) and make a trade on it, which the other is aſhamed to doe for his drunkenneſſe. Now if God had placed righteouſneſſe and acceptance in doing what one can, then why ſhould not the firſt of theſe be accepted as well as the latter, ſeeing hee prayes and weepes and doth what hee can to overcome it. And thus all ſorts of people in the world, who know not Chriſt and his ſtrength in them, which alone is appointed by God to overcome ſin for all that receive him; I ſay you are all in confuſion labouring to no purpoſe, one condemning another, thereby to get peace to your ſelves, but all under the curſe, and ſo is the fruite you bring forth, becauſe it is not in Jeſus, and hee in you, in whom the Father hath placed fruite and acceptance, peace and reconciliation, to whom all ſhall confeſſe for ever.

And now to all honeſt hearts, in whom there is a ſeede of God, who are thus ſcattered in this body of confuſion, having loſt the way of truth, peace, and righteouſneſſe, ſo that you cannot come to that which makes perfect, but are at a loſſe with all you can doe, and are condemned with that in your conſcience, that you are not covered with the righteouſneſſe of God, but are found naked and miſerable. I ſay that which condemnes you who are out of the way, is the light that leads to the way, for whatſoever makes manifeſt is light; ſo that which makes manifeſt your darkneſſe is that light that ſhines in darkneſſe to lead out of darkneſſe, that condemnes you while you are in it. But that which cryes peace in darkneſſe is the Prince of darkneſſe, to keepe in darkneſſe. That which condemnes the World, is the light of the World,

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given to lead out of the World all that beleeve and follow it; and ſuch are juſtifyed by the light, that their deeds are wrought in God, and by him; which light reproves the evill deeds not wrought by him.

I ſay this is the light of Chriſt given into the world, that whoſoever beleeves and followes ſhall not abide in darkneſſe but have the light of life. Now read all the Scriptures and ſee if there be any other Covenant but this Covenant of light, and this is the life which is the light of men, which darkneſſe comprehends not, nor the world knowes not, in which alone the power is placed, which whoever receives becomes the Sons of God, as the Father hath appointed, which hee will not alter, the Covenant, for all the world: therefore all that are out of the light, are out of the Covenaut where God hath placed his power: And if you would give your goods to the poore, and your body to the fire its to no purpoſe, becauſe you are out of this love of the Father. Therefore all are firſt called to beleeve in the light ere they can be accepted: for without faith its impoſſible to pleaſe God, or be found in his worke, or receive his power; ſo all your labour brings not forth that which is accepted, but with the light is condemned, that it is not perfect, and ſo you ſitt downe in ſorrow notwithſtanding all your labours, which are out of the light, vvhere God hath promiſed no peace, nor power; for God doth not manifeſt his workes in the darkneſſe but in the light, that all the Children of light may ſee and praiſe him who doth all for his owne glory, which the Children of darkneſſe ſee not who are out of the light of Chriſt. So ſuch talke of what God hath done, and what he will doe, but know him not at preſent, nor his power.

Therefore this I ſay to all who deſire to know him, that you ſtand ſtill in the light of Jeſus, that you may come to ſee the life and its movings; and the powers of death, and its movings; that you may ſee what ſpirit workes obedience, and what ſpirit workes diſobedience, ſo ſhall you ſee whats done in the body; if the eye be ſingle then is there no place for darkneſſe, but it is diſcovered. So with the light you

come to diſcerne each Spirit, and each principle, and their ſeverall workings; and that the one is the powers that workes in the light, that workes to obedience; the other is the powers that workes in darkneſſe, and workes to diſobedience: and as God hath appointed that the one ſhall not worke in darknes, ſo the other ſhall not vvorke in the light; for as hee hath given to the Devill the powers of darkneſſe, to worke in the Children of darkneſſe, that they all may be damned who will not receive the light; ſo hath he reſerved the light pure, and therein placed his power, that ſo none may faile who beleeve in it; and here is the bleſſing and the curſing, the Election and reprobation, the light and the darkneſſe, both which the light diſcovers as it ariſes in all who in it beleeve and waite: And if you abide in the light, you will ſee none can curſe what God hath bleſſed, nor bleſſe what hee hath curſed; for as the one of theſe leads to the life from whence it comes all that beleeve and follow it, ſo the other downe to death all that abide in it: for none in the light did ever periſh, nor out of it vvas ever ſaved, whatever is their profeſſion.

In the light is the power, and the power in the light, for this is one in Chriſt Jeſus; and in this light if you keepe waiting, with it you ſhall ſee the motions of ſin which are after the fleſh, working in you, drawing your mindes after them to obey them; and you ſhall ſee at the ſame time the motions of the Spirit in the meeke principle drawing you to the contrary; ſo that if you be not raſh to follow the motions of the fleſh, but vvith the light take counſell, you ſhall ſee every vvord and action diſcovered to you, in the light, of what ſort they are of, from vvhat roote they ariſe, and what they tend to; and here you come to the knowledge of ſinne, and vvho begetts it in the Creature, and the knowledge of Righteouſneſſe, and vvho begetts it in the creature: and here in plainneſſe you come to ſee your Father, and whoſe Children you are, even his vvhom you obey; for if you bring forth the vvorkes of the Devill, vvhich hee begetts in you, then are you his Children; but if you deny the vvorkes of the Devill, and to bring them to light, then God gives you power to bring

bring forth what hee vvill begett in you in the light, and men ſeeing that vvorke of God brought forth into the vvorld, thereby is God glorified; and this is not a talking of God, but a living to him in your meaſure, and here ſhall you grow up (in the obedience) in the knowledge of Chriſt, and learne him of God and the vvay to him; ſo every one that hath learned of the Father commeth to mee, *John* 6. 44, 45. *And none can come to mee except my Father draw them*; ſo ſhall you ſee the Law vvritten in your hearts, which diſcovers luſt and uncleanneſſe, even in your hearts in the firſt riſe of it; and you will come to ſee that this Law is pure, and muſt be fulfilled every jott and tittle, elſe no paſſing, and when you ſee none can fulfill it in its righteouſneſſe and purity, then is way made for Chriſt; and ſo is the Schoolmaſter to lead to him where the righteouſneſſe is placed and power to fulfill it, who is the end of it for righteouſneſſe to every one that beleeves. And as your mindes are kept to this Law that God hath vvritten to ſhew ſin and evill, you vvill come to ſee the power that ſinne hath gott over you, and that you are wholly polluted and ſold under it; then will you ſee the great tranſgreſſion, and the feare of God will appeare in you, and ſo your hearts vvill grow tender in his feare, which is but the beginnings of the knowledge of God and his wiſdome: And ſo waiting in the light, you will come to ſee openings and breathings after Chriſt Jeſus, in which abiding and waiting low in the feare you will come to ſee ſome openings and promiſes of the Fathers Love to that ſeede which is breathing in you after him, and ſome hopes of pardon of ſin in Chriſt Jeſus; which condition many have come to, and then have loſt their condition by the mindes getting out of the feare, and fleſh exalting into the promiſe, and ſo come to get the wound healed before death be ſlaine, and ſo loſes that little communion they had with God a farre off, but never come ſo farre as to the waſhing throughly, nor to the marriage, but the light minde getts into this, and tattles it out to others, and calls it experience, yet never came ſo farre as to ſee Chriſt and the Father, yet after theſe doth the world wonder, notwithſtanding they live in the

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ſame filthines as they did formerly, yet ſay they, I have aſſurance ſo many yeares ſince, and the promiſe of God is ſure, and his Covenant cannot be broken; but cannot ſee that the condition is loſt, and the ſeede is buryed under the earthly pleaſures, to which the promiſe was; for the promiſe is to the ſeede which is one, not to ſeedes which is many, *Gal.* 3. 16. not to the fleſhly man which is now gott up, but to the ſpirituall ſeede which is meeke and lowly, which God teacheth and bleſſeth, and the creature that turnes to it is bleſſed becauſe of that meeke Spirit into which they are turned, and ſhould be for ever, if in it they did continue, for to it is the Covenant which cannot be broken; therefore all that depart out of it it will not follow; for then ſhould not the Covenant ſtand ſure in that ſeede which is but one, one heart, one minde, one ſoule, one ſpirit; and whoſoever receives this unity of faith, ſhall finde this Covenant ſure: but this was never placed in the worldly ſeede, but in the ſpirituall: ſo the carnall is death, and hell thats its covenant; but the ſpirituall is life and peace, thats its Covenant: and each Covenant ſtands ſure to them who are in them. So that creature who was ſometimes tender and lowly minded, and that ſeede awakened to which is the promiſe, not waiting in the promiſe till it be performed, the creature turnes into the world where the curſe is, and there inherits; yet is the Covenant ſure to the ſeede and all that abide in it; and this all witneſſe who have waited in their meaſure.

And if you abide faithfull in the light waiting, you will be ſo farre from turning into the liberty of the fleſh, that you will ſee every vaine thought and Imagination judged, in the firſt motion, and the ground of all ſin you will ſee layd open, and ſo come to ſee the Axe layd to the roote of the corrupt tree, that hath brought forth the evill fruite, which is *Johns* Miniſtry, and the Baptiſme of Repentance, and ſo be led on to him who fulfills all Righteouſneſſe; and that kingdome you will heare preach't at hand which conſiſts not in words but in power; then vaine bablers you will come to ſee and avoyde, and be brought onely to preſſe after Righteouſneſſe,

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and ſo ſee your light grow and ſpring up to the burning and ſhinning, till the day-ſtarre ariſe in your hearts; then will you ceaſe to put God and Chriſt afarre off you, and waite to ſee Chriſt in you the hope of Glory; and ſo come to ſee Chriſt in you the light, the way, the truth, and the life, and not to have your light and life to ſeeke in a booke without you, nor from men, but Chriſt your life in you, made manifeſt in your mortall bodies; and ſo comming to the Sonne, and to ſee him revealed, by him come to have the Father revealed alſo, and ſo come to the knowledge of God which is life eternall, even God in his Temple, where hee is worſhipped in Spirit and truth, and this truth in you, and this God in you, then ſhall you know that your bodies are the Temples of the living God, as hee hath ſayd, *I will dwell in them and walke in them*, 2 Cor. 6. 16. *And that the Spirit of God dwelleth in you*, 1 Cor. 3. 16. By which Spirit he is worſhipped, and by the ſame Spirit you are taught; and this is not knowne by heare-ſay, nor gott by imitation, nor taught in the imaginations, but through death it is learned, onely in thoſe who in the light are guided, and by the Spirit kept, in the fire, and in the water, where death is ſlaine, faith purifyed, and the body cleanſed and purged from its droſſe and filthineſſe, patience given and proved, and all the gifts and graces of God which vaine mindes talke on, but know not but in words; theſe to be waited for in the light, received in the faith, and proved in the patience, to the bringing the Creature wholly to relye upon God in the worſt condition, even at their wits ends, when all the world failes and becomes enemies, then to fall into the defence of God alone; or when the world tempts with the greateſt pleaſures, then to deny all for the love of God; this is ſoone talked on, but none can have it but who have received it in the ſame way of obedience that Chriſt hath gon before, and leads in Spirit and power all his after him, who beleeve in his light and follow it: Then may you ſay follow us as wee follow Chriſt, and walke as you have us for examples; till then you are but imitators, and out of the life and power, and ſo lead

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one another into formes and traditions, but deny the power which ſhould give you victory over ſin in this world; and ſo you get the Saints words, but their lives you have not; that you looke for in another world, but in the meane time goeth on to fill up the meaſure of evill, and ſo goe to the grave in feare and torment: And all thoſe Calls and Reproofes of the Spirit of light in your owne hearts, now by you ſleighted, are by him recorded, and remaines a teſtimony againſt you till that dreadfull appearance of the righteous Judge, and heart-ſearcher, ſhewing his love tendered, and his deſire to ſave from ſin and condemnation; which love being rejected there is no eſcaping condemnation.

And you that have formed a Chriſt in your owne Imaginations, ſo as your pride, luſt, ryott and oppreſſion may be exalted, and you in them; and now your eyes are abroad, expecting his comming without you in obſervations of dayes, yeares, perſons and formes, loe here, loe there, and the time and manner of his reigne, you are jangling about and what a one he ſhall be; and which of you ſhall be greateſt at his comming, and ſuch like conceits without you, hath the enemy up amongſt you, till you have wholly loſt the favour of Chriſt within, and can neither know his appearance in your ſelves, nor beleeve him in others, in whom he is come, nor know what a one he ſhall be: What a Chriſt is this you are looking for, Is he the ſame that was from the beginning, whoſe kingdome is not of this world? and doe you looke for him after another manner then he hath appeared? is he not the ſame yeſterday, and to day, and for ever? how hath the enemy of your ſoules deceived you, and keepes you ſpending houres and dayes, talking of him what he was, and what he will be at a diſtance without you, but knowes not him at hand what hee is, ſo that when hee would appeare in you to lead you out of the world, you know not his voyce, nor will you obey him in ſpirit, becauſe he is not come in your forme, nor teacheth after your will, and in your way; ſo is hee now ſet at nought by you builders as ever hee was, and you cannot receive him in your hearts, nor is there any roome for him in the

for your pride and earthly pleasures, let that of God in your consciences be judge, betwixt God and you herein, how you receive the Sonne of his Love the despised one, search your hearts therewith and see: Can you receive him who is set as a signe every where to be spoken against? will you beare his markes in your body? will you take up his Crosse dayly and beare his reproach? will you owne him in whippings, stonings, mockings, and temptations, and to be counted the filth of the world and off-scouring of all things for his name sake? Can you be willing to be accounted fooles that his wisdome may be manifest in you? will you beare his reproach in stockes, and prisons, and dungeons, and to be numbred amongst transgressors? will you confesse him before men to the losse of your estates, and to the casting out of the Synagogues? will you owne him in leading you through the losse of all your unjust gaine and oppression in your tradings, or will you follow him to yea and nay in all your occasions? shall nothing separate you from the Love of God in him who is rejected of all the World? This is our Christ, and this is his condition in this world as ever it was, and this is his Glory to carry his People through all these things, and above all these into the eternall Kingdome of the Father, and them present perfect without spot or wrinkle, or any such thing; and this is he whom the world cannot receive, nor all you who are in the worlds pleasures can see any comelines in him, nor beauty, that you should desire him; that eye is blinde that jangles about him a farre off in the carnall comprehensions and sensuall wisdome, it's the eye of faith that seeth him present (in the measure) and leads to follow him, and he that believes hath the witnesse in himselfe, wherewith his glory is seene in the eternall the same to all generations that will receive him who is the light of the world, yet not of this world nor his glory, from whose roote springs righteousnesse, mercy, and judgement; who is meeke and lowly, a man of sorrowes, acquainted with griefe, who takes no pleasure in unrighteousnesse, to set up pride, but shaks his hand at the gaine

of opposition, who strikes at your life in all unrighteousnesse, and thats his witnesse in you, which calls you out of their vaine things, that with his light he might lead you out of the world there to commune with you about your back-slidings, and shew your transgressions, and the everlasting Covenant of the Fathers Love, even the eternall inheritance which none can come to, but who receives his witnesse in the light, a Crosse to all the worlds lovers, and it's glory. So if you can receive him you may, if not, this I say to you, your expectation will faile, who lookes for his appearance in the worldly glory, or after your imaginations, who judge him to be like your selves, or such a one as you would have him, who have changed your glory for fading things.

Doe you thinke the Lamb hath changed his glory, because the beast is got up into his seat, nay his glory is the same, though you have changed your God, and have bowed downe to the Prince of this world and his glory, and hath committed adultery therewith, yet God is the same and changes not. Wherefore come downe you painted harlotts, you adulterers and adultereſſes, whose mindes would uphold carnall delights, and yet professe the name of the Lord Jesus, you are an ill savour to the Nations whom the Lord is about to gather, who say you are the people of God, but live worse then the Heathen, you are the enemies of God, and your profession stinkes in his nostrills, will he accept your words, when your lives preach rebellion openly, and have begot a faith in one another, that God will accept you herein, and a Christ you looke for conformable to your Kingdome of pride and worldly glory, selfe-worship and respect of persons, whither you have followed the Heathen into that principle where man errres, thither are you gon out of the faith of Christ which stands not in respect of persons, neither can you beleeve who receive honour one of another, so your hope shall perish, and your sorrow and your end shall come upon you in one day, except you returne, though now you put it a farre off, yet shall you see that vaine words shall not save where Light and Life is denyed.

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And you whose unitie stands in the visibles, and by them are gathered together, and there you receive and know one another, and that you make the doore to receive into your Church, and without it no Communion, whose knowledge is outward, and your worships outward, as in words or water, bread or drinke, or any carnall perishing things; though good in their time and place, to them who in their place could use them; yet were they not given as the substance but as the shadows, not in the place of God, but in way of obedience to God. As many other carnall things, which in their place and time must not be omitted; as, Temple, Circumcision, Sacrifices, Brazen Serpent, which were good till set in the place of God, and they who had them, set them up against truth and righteousnesse, and became as bad if not worse then they that had them not, yet blessed themselves in their evill wayes, because of them, and excluded all else. Then the Lord departed out of them, and left them empty and desolate, and his next appearance cryed them downe, without, and set up the substance of them within, so that God hath been forced all along to pull downe what he himselfe did set up; though never so good, yet if carnall, the carnall minde would get into it, and adulterate from the maker; as you may reade in the Scriptures how many things he hath layd waste upon that account, even at his appearance in some of his sons and daughters, even such things as hee had said should be signes for ever, yet their abuse caused the servants of God to cry them downe; so your carnall things wherein God and his power and righteousnesse is not, your setting them up in stead of Christ makes them odious to all that know Christ, and they cannot see that which belongs to God given to any creature and be silent; but you will say, they are commands of God, and there is no Scripture for taking them away; I say those carnall things are but Commands as Circumcision and the Passeover were, and many other, yet were they taken away without letter, by that Spirit that gave them, when they were abused; what letter had *Hezekiah* to take away the Brazen Serpent, and breake it in pieces, what Scripture had *Paul* to cry downe Circumci-

from when he saw it abused, though he had circumcised; what Scripture had *Paul* to deny that he was sent to baptize, when he saw them abuse it, and setting it up above Christ; and many other things which by the Spirit of God was removed, when Idolized; for which the literall observers who denyed the Spirits teaching, counted them blasphemers, as ou doe now; and so by such they suffered for holding forth the substance, and denying the shadows, to such as Idolized them, though otherwise the shadows had been lawfull, nor doe I judge any that doe it in obedience, and so comes up above it, but all you that stick in these outward things, contending about dipping, or sprinkling, but neglect the power and life, you are the *Jewes* of these dayes, who strive about outward washings, some for young and some for old, but in the meane time, all out of the power, and in the world, in your owne wills and worldly pleasures and profits, pride and covetousnesse, some for free-will, others not, but all in your owne wills, and thus while you are about these things received by tradition the law of God written in your hearts is made of none effect, nay you cannot own it, that there is any thing there to guide or give the knowledge of God, for you have a forme of God, but the world hath power, over you and in you, and so are become a reproach to Religion; wherefore come out of the world and the power of darkness, and come to the guide of the Spirit of truth, that you may be sett free to the Lord, from the rudements, and follow the Lambe whither soever he goeth, then shall you see him seperating you from the world in the substance, of truth, in mercy and righteousnesse, before you be hardened in your wickedness, and your formes be left to you desolate, And a strange thing come upon you, which is seene concerning some of you, who will not now owne his appearance who before all forme is, Will it not be a strange thing to see you who above all have cryed out for liberty of Conscience, and against persecution, who have been persecuted for Conscience sake, to see you become the most subtill persecuters that ever were, in this generation, be not grieved at these things, for God is bringing strange things to passe, which you will not believe

though it be [illegible] when it is come upon you, remember you have been told, for the Lord is gathering his seede out from the Heathen where it hath been scattered, and who will not be gathered shall be scattered; and who will not come into the kingdome of the Lambe, must be left amongst the beasts; and when man denies the Spirit of God to lead him, he is no better, who hath blinded that eye that foresees the evill, shall fall into mischiefe ere he be aware.

AND you Rulers, Magistrates and Governours, who have the sword of the Lord in your hands, to rule in righteousnesse and judgement, there is one thing needfull for you to minde, that you know the Lord to be your Judge and Lawgiver in particular, without which you cannot rule for God, nor as deserving the name of Christians; The Heathen exercise Lordship in their owne wills; and there is but one thing that differs you from them; If you rule for God, and after his will, so as to give way that he may set up his kingdome in the soule, who hath set you up to rule amongst men; And you cannot rule for God, unlesse you be ruled by him, but if you have received his Law written in your hearts, and his Judgements there, and his power and authoritie; and your soules subject thereto for Conscience sake, even to that power that is of God, to come under it, and the principle of everlasting Judgement and righteousnesse, to reigne in you and rule you; and with that power and authoritie upon you, and with you, goe forth to Judge his people, and the Heathen, then you rule with God and for God; and with his power and authoritie which you have received, and to which you are joyned, are you Justifyed before the Lord God, for whom you Judge; and his Law in every Conscience, shall answer to your Judgement, that it is just and of God; and so to that power of God and his authoritie shall every soule be subject, not onely for feare but also for Conscience sake, so you become Ministers of God to others; But if you depart out of the Counsell of God and the leadings of his Spirit, and get up into the seat of those that went before you, and take counsell at your selves and

Mark 10. 4

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your pollicy to establish your will and law, and have not respect to the law written in the heart, but contrary to it, set up respect of persons and places in stead of Judgement and righteousnesse. Then it must needs be that all who have respect to the everlasting Law and power of God, in Spirit, must suffer by you, as witnesses against you; as the Prophets, Apostles, and Martyrs have done against your forefathers, till the Lambs testimony be finished, and ended against you also; yet are not we despisers of authoritie, herein, no more then they were, who in subjection to that power ordained of God, suffered by the wills of men, who should have defended them, by that power, from the wills of men, who are not subject to that power of God; so by men who deny that power that is ordained of God, to rule in them, by those doe such suffer as obey that power, yet are the Innocent ever accused, to be against the power, who are but against mens wills, in obedience to the power, and this is no new thing in this world; But our Judgement remaines sure, and to that power we appeare, which no mans will can alter; to which all shall confesse, and every knee bow, when he shall Judge who now suffers; And if they shall depart into everlasting punishment, who doth not minister to him in prison; Then what will your doome be who cast him into prison, now that he is come into the world. And if the not knowing of him will not excuse, such as doe not minister to him; Then what excuse for you who call him vagabond, stranger, deceiver, Devill, &c. and thinke no place bad enough to cast the body into, in whom he is; And if into everlasting fire with the Devill and his Angells they must goe, who doe not visit him in prison; Then what way will you escape, who will not suffer any of his brethren or servants to visit him, though they be moved to come from farre to doe it. And though you may reade all this in the words of truth, from his owne mouth, *Matth. 25.* yet I know you that are in your owne wills, can no more beleeve these words, then the *Jewes* and their rulers, though you know it is he that spoke those words, and confesse it to be the word of the Lord; which the *Jewes* did not know, so your guilt is greater. And though our

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[illegible] lain [illegible] ladke not for it from men; nay though [illegible] you be warned, the more you harden your [illegible], yet while we are moved of the Lord we cannot be [illegible], if by any meanes some of you might turne to the light, and search your wayes therewith, and so be joyned to him, and established in his power, which is the desire of our soules for you, That with the honour of God you may come to be honoured, which none can have who seeke for honour from men; So you who desire to see into the wayes of God, Consider these things following.

Did ever any that ruled for God seeke for their honour from men, or doth God honour such; or did ever any want honour who sought the honour of God onely and not their owne?

Is not the Spirit of meeknesse, justice, and mercy, without respect of persons the Spirit of the living God, which being in a Magistrate, he is most like God, which makes him everlastingly honourable here and hereafter, which is true honour and authoritie?

Is it not want of this Spirit that hath made rulers Contemptible, and laid them open to plots, murthers, and the lusts of seditious people in all ages, which the Spirit of God keepes out of, and makes their latter end a blessing to following generations?

Was not persecution ever blinde, or did ever the Princes of this world know the Lord of life, by whom he hath suffered in all ages, though they have been alwayes warned of it before they did it; or did ever the innocent suffer but under the pretence of offenders?

Was not Christ and those in whom he was most seene ever Pilgrims and strangers in the earth, such as you now call vagabonds and wanderers, whip and imprison, though they aske you nothing, nor ever are beholden to the world, wherein their rest is not, which God foreseeing hath commanded all that owne him to entertaine strangers; and made a law for it, which you have a law against it? Levit. 19. 34. Heb. 13. 2.

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